

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

THE EXAMINER;
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PAUL SEYMOUR,
PUBLISHER.

The Return Missionary.

The recent return from India, of one of the earliest of that band from this country who first devoted their lives to the great work of spreading the light of Christianity and civilization over the darkest portions of Asia, is an event worthy of more than ordinary announcement. It is of itself, a circumstance of importance, as suggestive of the deep and strong feelings of philanthropy which must possess the heart of the Christian Missionary, to enable him for so many years to leave his kindred, and brave all the dangers, submit to all the trials, and perform all the labors required of him among a heathen and barbarous people.

It is but a few weeks since the Rev. Daniel Poor, D. D., after an absence of thirty-three years, set his foot on the shores of his native country. He arrived with his lady at New York, where he was forced to remain a few days, by the pressing importunity of some of his old friends, who found him on his arrival! He then hastened to Fairhaven, in this State, to meet his children, who, many years since, had been sent to this country for their education, and in the pulpit of his only son, who is there settled in the ministry, he preached his first sermon after his arrival in America. He intended to hasten to his ancient home, but it happened that a large party of missionaries were to be set apart for their work, part of them destined to his own station in Ceylon. His counsel and advice were considered so essential, that he was detained in Boston, and took a part in their ordination. He was appointed to give them a *farewell* address, which he very aptly turned to a joyous welcome, by conducting them in imagination to the several stations where they were destined to be joyfully received as messengers of glad tidings.

Having again addressed the departing missionaries on their embarkation, he proceeded to Danvers, to the spot always dear to him as the place of his nativity, where he had spent the days of his childhood and youth, and where dwelt most of his kindred and friends. It was his home, and the place which, for many long years, he had most desired to revisit in person, as he had already done often in thought and imagination. Various and conflicting indeed must have been his feelings, as he approached that venerable mansion. He had left it almost a youth, and now he was returning to it nearly on the verge of old age. The widowed mother who had guided his youthful steps, and devoted him with a self-sacrificing spirit to the missionary cause, had long since passed to her reward. Of eight brothers and sisters, fondly and dearly beloved, who bade him farewell on his departure, two only, a brother and sister, both well stricken in years, repaid to welcome his return. Of the many friends and associates of his earlier days, after whom he makes enquiry, most of them are no more. Although affection claims for these the natural tear, yet constitutionally of a disposition happy and cheerful, he is not disposed to dwell too intently on the darker side of the picture, and he hears with interest, of new names connected with the expanding family circle. More than two hundred branches extend from the family tree, of which his patriarchal father and mother constitute the trunk.

He now arrives in the centre of his native village. He looks around, and finds no place he can recognise, to assure him that it is the place he has left. The lapse of time has obliterated all the old landmarks. If the objects themselves have not changed, everything around them has. Even the physical features have altered. The falling of forests, and the growth of new vegetation have given a changed aspect to strongly marked natural scenery.

The manner of Dr. Poor is earnest and almost enthusiastic, his voice sometimes breaking with the intensity of his emotion, when highly excited by his subject. He unites the zeal of an apostle with the energy of a reformer. Without using notes, he is fluent in speaking, which surprises many, as he has been so many years accustomed to speak in another language.—We doubt not that his return will awaken the religious community to new effort in the cause of Asiatic missions.—*Salem Gazette.*

all the improvements and discoveries which have so strongly marked the age, he had been in a Rip Van Winkle sleep. He not only found a people of different color and language from those with whom he had been accustomed to associate, but the new discoveries in science and art for the last third of a century, burst at once on his attention and produced a whirl of excitement not easily described. The changes produced by the steam engine, steam navigation, railroads and magnetic telegraph, as well as the minor improvements, were entirely new to him, and struck him with astonishment and wonder.

In this country, he was lost in the new aspect of things in the literary, political and the theological world. He knew nothing of the nice differences of opinion between old and new schools of theology, or the shades of political excitement which now agitate the public mind, neither is it his desire on those topics to be better informed. In meeting his personal friends, the illusion of expecting to find them appearing much as they were when he bade them farewell, was only dissipated by observing their surprise at not finding him just as they had pictured him in their own minds.—Thus were they looking glasses to each other, reflecting upon both the changes that time had made on their personal appearance.

On Sunday last, he preached his first sermon to his townsmen since his return. It was in the same place where thirty-three years ago he stood up and preached to a congregation, almost all of whom have passed away, but some of the youth and middle aged of that assembly, constituted the aged of this. Although it was in the same place, it was not in the same house that he stood before this new congregation. That ancient structure had been taken down and a new one erected. This, too, had been removed to make room for a larger house. The third house had been destroyed by fire, and a fourth, the culprit of which he now occupied, had been erected in its place. As it became generally known that Dr. Poor was to officiate, a congregation larger than usual assembled and listened throughout to the exercises, with marked attention and interest. After the invocation, he read a part of the 107th Psalm. This was followed by singing with fine effect, that beautiful hymn by Addison.

"When all thy mercies, O my God," &c. He now requested the congregation to join him in his thank-offering for his preservation and happy return to his native land, and then offered up a prayer of great fervency, and replete with true devotional feeling. Many an eye unused to weep was moistened, as the venerable speaker in broken tones and moving accents poured out the humble acknowledgments of a grateful heart. His sermon was extemporeaneous, and exceedingly well adapted to the occasion which called it forth. His text was taken from Romans 15, 22; and his closing verse:

"For which cause also I have been much hindred from coming unto you, but now having no more place in those parts, and having a great desire these many years to come unto you," &c.

These words he applied with great aptness of illustration to his own past and present situation, giving a brief narrative of his residence abroad, and the objects he hoped to accomplish by his return. We have not room to say more of the discourse, only that it was listened to with the most undivided attention, by a large audience. In the evening he again addressed a crowded house, taking for his text, "The churches in Asia salute you." As the messenger of the Asiatic churches, he eloquently presented their salutations and also their claims to the support of their sister churches in America. He described graphically, the difficulties of introducing Christianity into India, and the manner in which they were to be overcome, and closed with a powerful appeal in behalf of the missionary cause.

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The American Lakes.

Prof. Drake, of Cincinnati, has been making some observations upon these inland seas, and gives the results to the public. The chain of lakes extends over nearly eight and a half degrees of longitude in length. The extent of their surface is estimated at 93,000 square miles, and the area of country drained by them is computed at 400,000 square miles. Their relative sizes are as follows:—Ontario, 5,300 square miles; Erie, 3,600; St. Clair, 360; Huron, 30,400; Superior, 22,000. The average depth of water in the different lakes is a question upon which there is no certain information. Authorities differ. Dr. Drake gives it as follows.—St. Clair, 20 feet; Erie, 84; Ontario, 500; Superior, 900; Huron and Michigan, 1,000. In standard works, Lake Erie is 1,000. In standard works, Lake Erie is stated to have a depth of 120 feet. The deepest soundings have been made in Lake Huron. Off Saginaw Bay, 1,800 feet of line have been sent down without finding the bottom. The altitude of these lakes varies step by step from Ontario to Superior. Lake Ontario is 232 feet above the tide-water of the St. Lawrence. Erie is 333 feet above Ontario, and 565 feet above the tide water of Albany. St. Clair is 6 feet higher than Erie; and Superior lies 44 feet above them. This shows the curious fact that while the surface of Huron is 684 feet above the level of the ocean, its bottom, at Saginaw Bay, is more than 1,100 below the same level. The waters of these lakes, with the exception of Erie and St. Clair, are remarkable for their transparency and delicious flavor. Of Lake Huron, Prof. Drake ascertained that the water at the surface, and 200 feet below the same place, indicated precisely the same temperature,—viz: 56 degrees. His explanation of this fact is: the water is so pure that the rays of the sun meet with no solid matter in suspension to arrest and retain the heat.

He came by the way of England, where he stopped awhile to visit the friends of Mrs. Poor, who is a native of that country, and the sister of an English missionary. On their arrival in England, they were astonished beyond measure, at the changes which everywhere met their eyes. He describes it as like landing on another planet. As to

LOUISVILLE, KY.: SATURDAY, NOVEMBER 4, 1848.

WHOLE NUMBER 73.

Gov. Shunk's Last Message to the People of Pennsylvania.

We have seldom, if ever, been more impressed with the Message of a Chief Magistrate to his people, than with the dying one of the late Gov. Shunk, of Pennsylvania. It contains but few words, but these are words which

"Allure to brighter worlds."

We hope the people of other States besides Pennsylvania will read the Message, and that all our Chief Magistrates may declare their confidence in the same Rock:

To the PEOPLE of PENNSYLVANIA: I have pleased Divine Providence to deprive me of the strength necessary to further discharge the duties of your Chief Magistrate, and to lay me on a bed of sickness from which I am admonished by my physicians, and my own increasing debility, I may in all human probability never rise; I have resolved, upon mature reflection, under a conviction of duty, on this day, to restore to you the trust with which your suffrages have clothed me, in order that you may avail yourselves of the provision of the constitution, to choose a successor at the next general election.

I therefore hereby resign the office of Governor of the Commonwealth of Pennsylvania, and direct this, my resignation, to be filed in the office of the Secretary of the Commonwealth.

In taking leave of you under circumstances so solemn, accept my gratitude for the confidence you have reposed in me—My prayer is, that peace, virtue, intelligence, and religion may pervade all your borders, and that the free institutions you have inherited from your ancestors, may remain unimpaired till the latest posterity; that the same kind Providence which has already blessed you, may conduct you to a still higher state of individual and social happiness; and when the world shall close upon me, that you may enjoy the consolations of the Christian faith, and be gathered, without a wanderer lost, into the fold of the Great Shepherd above.

FRANCIS R. SHUNK.

Beautiful Reminiscence of the First Congress of Philadelphia.

[From the pen of the venerable John Adams.]

When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship. Mr. Samuel Adams arose and said, "that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché, (Duchay, they pronounced it) deserved that reverence, and replete with true devotional feeling. Many an eye unused to weep was moistened, as the venerable speaker in broken tones and moving accents poured out the humble acknowledgments of a grateful heart. His sermon was extemporeaneous, and exceedingly well adapted to the occasion which called it forth. The deck was literally covered with men, women and children, some lying down, some sitting, some standing. Many of them were quite small boys and girls—many of them were mothers, and all quite naked. Below were crowded two or three hundred, between floors not exceeding 2 1/2 feet apart. Men sitting flat on the floor cannot sit up straight, and there they are crowded in as close as they can be jammed; the first row sitting on the floor with their backs against the side or end of the vessel, then another row sitting in the same way crowded close in between their legs, and so on, as many as they can crowd in. There they sit, week after week, in all their filth and stench, and sickness and death. Think of one hundred thousand human beings packed this way annually—one half of whom die on the passage!

Effects of Slavery.

A correspondent of the American Messenger, makes the following statements, which show conclusively, the barbary influence of slavery in those districts where it prevails. The writer, referring to the colporteurs of the American Tract Society, says:

"The wide field traversed by these brethren, embracing some 50 or 60 counties, stretched from the Blue ridge to the Ohio river, a mean distance of more than two hundred miles in width, and from Pennsylvania to the Tennessee line. The territory is about equal to that of the United States of Great Britain during the American War, (the Revolution,) that his Lordship held Chipping Warden, six miles from Banbury, by descent, in the female line, from the Saltons of Chipping Warden; and that the direct male ancestry of Gen. Washington, resided at Sulgrave, almost immediately contiguous to Chipping Warden." —*Albany Express.*

In a voluminous and interesting History of Banbury, Mr. Mascord's native town, we find the following paragraph:

"It is a curious circumstance, with reference to Lord North's being Prime Minister of Great Britain during the American War, (the Revolution,) that his Lordship held Chipping Warden, six miles from Banbury, by descent, in the female line, from the Saltons of Chipping Warden; and that the direct male ancestry of Gen. Washington, resided at Sulgrave, almost immediately contiguous to Chipping Warden." —*Albany Express.*

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THE EXAMINER.

F. C. COBY,
JOHN H. HEYWOOD,
NOBLE BULLER,

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EDITORS.

LOUISVILLE: NOV. 4, 1848.

We send, occasionally, a number of the Examiner to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

To Subscribers.

Many of our subscribers have failed to send us their first year's subscription. We earnestly request those in arrears for the first and second year, to forward the amount due to us, without further delay.

Antislavery Exploration.

E. G. Squier, Esq., author of the magnificent work on Ancient American Earth-works, lately published, has left New York on an exploring expedition through the Western part of New York, under the joint auspices of the Smithsonian Institute and the New York Historical Society. He intends making a thorough examination and survey of the many monuments of an earlier civilization, which are known to be still in existence in that region, though fast disappearing under the advances of modern improvement. Mr. Squier is entirely qualified for the undertaking by his former studies and researches, and we shall await with much interest the result of his labors.

Mail to Oregon.

The Washington correspondent of the Baltimore Sun says—"The Postmaster General has concluded an arrangement with Wm. H. Aspinwall, Esq., President of the Pacific Steam Company, for the transmittal of mails, monthly, across the isthmus, between Chagres and Panama. This completes the mail communication from New York to Astoria, and is to go into operation on the 1st of December next."

Address of Geo. W. Johnson, Esq.

In accordance with our oft-expressed readiness to publish articles in defense of slavery, provided such articles are written in decent language, we gave last week a conspicuous place in our columns to Mr. Johnson's Address.

We forbore commenting upon it then, for we desisted that his words might meet with a fair and impartial reception from our readers.

We now propose to make a few comments, plainly and frankl, but, we trust, in a spirit becoming the cause we advocate.

And, first, in behalf of the friends of Emancipation, we would tender our hearty thanks to Mr. Johnson for the service rendered by him to our cause. That service is inestimable. He has done a work which we have earnestly desired should be done. We, at length, have a defense of slavery, and as good a defense, we presume, as can be made. Mr. Johnson is a man of talent and education, and evidently a whole-souled admirer of the venerable institution. The lovers of slavery will, doubtless, cheerfully accept him as their champion, and abide by the issue which he has made. The field for discussion is now open. The glove has been thrown down by the champion of slavery. As humble friends of freedom, we gladly take it up.

Before proceeding, however, to the main discussion, we will, in passing, allude to the insulation thrown out by Mr. Johnson in the first part of his article against Dr. Wayland, who represented as having charged the Saviour with cowardice. We are not personally acquainted with President Wayland, but we have read enough of his writings, and learned enough of his life to know that he is one, whose profound intellect and elevated Christian character, justly entitle him to the admiration and respect which have been expressed for him by innumerable friends, south, as well as North, of Mason and Dixon's line. The reputation of such a man belongs to the country which he adorns, the whole country, and it is the part of good citizenship to shield it from unjust aspersions.

We therefore assert, unreservedly, that the insulation is utterly without foundation. We declare, without fear of contradiction, that Dr. Wayland never made the charge alleged. To accuse the Savior of timidity, moral cowardice! The very idea would be abhorrent to his mind.

Thus much we have felt it our duty and our pleasure to say in behalf of a great and good man unjustly assailed. With the opinions and arguments of Dr. Wayland on the subject of slavery, we have nothing to do. We take the liberty on this and every other subject of forming our own opinions, and of presenting the best arguments which occur to our own minds.

Mr. Johnson rests his defense of slavery on two grounds; the sanction given to it by Christianity, and the inferiority of the negro race.

1st. "Christ saw domestic slavery in its worst form, and gave it his sanction." This is certainly a most remarkable fact. Where does Mr. Johnson find it? In what portion of the New Testament are we informed that Jesus approved of slavery? We have read that valiant cause in stating that they found the Negroes invariably better men than the Moors, and, surely, a people among whom the exquisite touching proverb, "strike me, but say no harm of my mother," is as familiar as household words, never was created for the sad fate of eternal slavery.

But Mr. Johnson says "there is more negro slavery in Africa, than in all the world besides." Where did he obtain information of this fact?—Supposing, however, the fact to be as stated, will Mr. Johnson adduce the existence of slavery in Africa, as an evidence of barbarism? What, then, does the existence of slavery in America indicate?

We have thus examined the grounds on which Mr. Johnson rests his defense of slavery.

Whether it is owing to obtuseness of intellect, or other causes we know not; but we are free to acknowledge, as the result of the examination, that the ground seems to us to partake much more of the nature of quicksand than solid earth, a very insecure foundation for so important a doctrine.

Perhaps, however, Mr. Johnson means that Jesus spoke through his apostles, who in their epistles have inculcated the duty of obedience. But admitting that Jesus never denounced slavery and that he instructed obedience, what then? At the time when Jesus lived, the world was cursed by an absolute and tyrannical despotism. But Jesus did not denounce despotism, and his apostles command the Christians to render obedience to the ruling power.

According to Mr. Johnson, then, the Savior sanctioned despotism and tyranny, and every effort made by men since his day to throw off the tyrant's yoke, has been in direct violation of his commands.

William Tell was no true hero, but a violator of the divine will, and our fathers of revolutionary memory, instead of being revered, as patriots, should be condemned as rebels to God.

The argument of Mr. Johnson, we fear, will not stand. In truth, all such sophistry, and it is by no means original with Mr. J., is swept away by a single sentence. Jesus did not specifically and by name denounce slavery and tyranny and thousand other evils, but he announced great and sublime principles of benevolence and brotherly love, before which, when enshrined in the hearts of his followers, all sectional wrongs will disappear, as vanishes the foul, damp mist of earth before the glorious sun.—And long since would all these evils have disappeared, had Christians been faithful to the principles of Christ.

But we cannot yet pass from the contemplation of the wonderful discovery, that Jesus sanctions slavery, *as it is*.

This nineteenth century is remarkable for its discoveries, but this casts them all into the shade. Truly gratified should we be to learn to whom the honor of the discovery is due. Mr. Johnson, we presume, does not know that he has been led to the residence of the negroes. We especially from the views presented by southern

It is to be hoped that ere long the fortunate man will be known. Before him Morse and Daguerre will grow pale, as stars fade before the sun.

The more we dwell upon this great discovery, the more we are filled with admiration and amazement. It is indeed the wonder of the age. In grandeur of splendor has it burst upon the world. No morning star heralded the rising sun. The statesmen, philosophers and Christians of other days quietly repose in mental darkness, utterly unconscious of the glorious light that was to illuminate our eyes.

The Washingtons, Marshalls and Jeffersons, and all the eminent divines of past ages, never imagined that a system which separates husbands from wives, children from parents, which sets at naught the marriage relation, and makes chattels of human beings, was especially sanctioned by a religion which inculcates love and charity, and seeks to produce universal chastity, virtue and happiness.

We have endeavored to picture to our minds the stupendous results which will be effected by this discovery. The effort is vain. The influence will be too vast for any mind to comprehend. One result, however, we can discern: Our national laws must be changed, and those heroes, who are engaged in the laudable work of gently removing Africa's able sons and daughters to Brazil's genial clime, instead of having a wreath of hemp around their necks, will have a laurel wreath placed around their brows, and, no longer addressed by the unpleasant title of pirates, will be hailed as friends of humanity, heralds of the cross, and Heaven's chosen instruments for removing the descendants of Ham from under the dark shadow of heathenism into the light of civilization and Christianity.

The second ground on which Mr. Johnson rests his defense of slavery, is the inferiority of the Negro race.

In confirmation of his position, a formidable array of great names, found only in the white race, is presented, and it is triumphantly asserted that not one solitary improvement in Mechanics, Arts, &c., can be attributed to the Negro race.

As our ignorance we should like to be informed what improvement in Mechanics and the Arts can be traced to the Indian tribes, and how many Newtons, Beacons and La Places have appeared among them.

Mr. Johnson's mode of reasoning upon this matter, is very peculiar. He says, that negro slavery prevents the foreign population from coming to this State, and a little further on asserts that the reason why this population does not come here is; that it is obliged to go where it can get the best wages, and therefore instead of coming to Kentucky sees Ohio, Indiana and other free States. In other words, wages are higher in the slave than in the free States, but men go to the free States because they must go where they can get the best wages. It will take another kind of reasoning than this to convince our intelligent mechanics that emancipation will produce a disastrous effect upon wages.

But the amount of wages is not the only consideration with our mechanics. There are other considerations which have great weight with them. They desire the advantages of education for their children, and how do those advantages compare in the free and slave States? Let the following facts answer. In Massachusetts with a population in 1840 of 737,699 there were 4,348 white persons over twenty years of age, able to read and write. In Kentucky the same year with a population of 779,828, there were 40,018 white persons over twenty years unable to read and write. In that year Massachusetts supported 3,362 primary schools, numbering 160,287 pupils; Kentucky supported 952 primary schools, numbering 24,641 pupils.

The statements of the celebrated though unfortunate traveler, Clapperton, are worthy of consideration in this connection. He tells us that "from the Right of Benin to Saccatoe, large and populous kingdoms follow each other, containing towns and cities of mud houses, surrounded with mud walls, peopled with 10,000, 15,000, 20,000 and even 40,000 inhabitants; the country well cultivated, and the people employed in various manufactures for domestic use, such as weaving, dyeing, tanning, working in iron and other metals, and in pottery." We think it not at all improbable that such a people might learn to cast pewter spoons in less than a million of years.

But we are not anxious to endeavor to prove the Negro race intellectually equal to the white race. Admitting that in many points of intellect it is inferior—what then? We can understand how this inferiority gives the Negro a claim to the sympathy and aid of the more favored race, but we confess our inability to see it as a reason for dooming them to everlasting bondage. The Negroes may be inferior in vigor, activity and comprehensiveness of intellect, but, in regard to other traits, fidelity, humanity and hospitality, we doubt whether they will shrink from comparison with the white race.

What is the cause of this wonderful difference? Why is there not as much mental activity and improvement in the slave as in the free States? Are not the minds of the citizens of the slave States as good as those of the citizens of the free States? Who so foolish as for a moment to doubt the equality? What then can be the cause?

There is but one cause, slavery and slavery alone. Slavery treats common schools and other institutions for the universal diffusion of knowledge, as Mr. Johnson, in his address, treats the foreign population which is seeking a home in our country. He speaks very highly of this population, calls it intelligent and energetic, and then invites it to do what? Come Oh no, but to keep away, and to seek a residence in Ohio, Indiana and other free States. (Not a very good illustration, by the way, of Kentucky hospitality.) Thus slavery deals with educational institutions; praises them, but bids them keep at a distance, in the free States.

Now, in order that this extract may be the more clearly understood, and that its true worth an argument may not be undervalued, we will bring it into the form of distinct propositions.

1. "Slavery has the effect to enhance the value of white labor, of every description in the slave States. Mechanics and laborers receive from 30 to 100 per cent. more for their labor, in Kentucky, than the same classes receive in the free States, and the same remark holds good with reference to every other branch of business."

2. "Slavery puts many luxuries within the reach of the mechanic and laborer, which he cannot afford in a free State."

3. "Slavery elevates his social and political position, and lessens those distinctions in society, which in the free States are found so numerous and oppressive to the poor man."

4. "All the cheap labor of the South is performed by negroes."

5. "If Emancipation carries, the whites would from necessity, be compelled to perform this cheap labor, and by so doing form a lower white gradation than now exists in Kentucky."

6. "The performance of such labor as is performed by slaves, sinks those who perform it, to the position occupied by the negro."

7. "Such work as in Kentucky is performed by slaves, is considered menial—especially female household duties. If slavery should be abolished, these sentiments of contempt now felt for the negro—because he is compelled by law to perform menial, but necessary duties—would be transferred to the poor, but industrious white men and women of this Commonwealth."

8. "The Governor of this State has been requested by the citizens of Colorado, to call an extra session of the Legislature, to settle a variety of difficulties that have sprung up respecting settlements under Mexican grants; but he refuses to comply with the request for various reasons, one of which is that the Legislature has not the power to give the relief sought, for that being the proper function of the legal tribunals, and another that the extra session would cost \$20,000, which would more than exhaust the Treasury."

9. "We cannot yet pass from the contemplation of the wonderful discovery, that Jesus sanctions slavery, *as it is*.

This nineteenth century is remarkable for its discoveries, but this casts them all into the shade. Truly gratified should we be to learn to whom the honor of the discovery is due. Mr. Johnson, we presume, does not know that he has been led to the residence of the negroes. We especially from the views presented by southern

men, that the negro was especially adapted to very warm regions. But we are always ready to be convinced of an error, and the spirit of humanity, by whoever manifested, we always honor.

A third deplorable effect of emancipation according to Mr. Johnson, would be, that about 10,000 free blacks would remain among us. It depends upon future circumstances to decide whether they would remain or not. If they could do better elsewhere than in Kentucky; if they could obtain in other portions of the country higher wages than here, they would leave us. If they could obtain better wages here than elsewhere, they would remain.

The negro is not unlike the rest of the human species, as to utterly insensible to the value of money or the rewards of his labor. Many negroes, we know, are indolent, but many, we also know, are willing and ready to labor, when their labor is followed by benefit to themselves. That they are unwilling to toil, when another reaps the fruits of their toil, is no evidence of their unwillingness to labor when every exertion will add to their own comfort and happiness.

We have reason, therefore, to believe that many of the free blacks will labor diligently, and noone, we presume, will regard an industrious free black as a nuisance. Many will gradually remove to other States, and the remaining portion will be as small as scarcely to be observed in the community.

The evil, then, depicted by Mr. Johnson will be less formidable than might appear at first sight; and it is to be borne in mind, that the evil will be more compensated by the thousand blessings which follow in the train of freedom.

The fourth deplorable effect apprehended by Mr. Johnson for Emancipation, is that the wages of mechanics will be reduced.

This would be a startling result indeed. We

cannot readily realize thirty or even twenty percent more than is paid in the adjacent free States for the same labor and under the same circumstances.

When you have done this, we ask you candidly to ponder on the legitimate effects of slavery as described by this distinguished advocate." You who know what labor is—you who are dependent on one week's toll, for the next week's subsistence—you who are journeymen, traders, clerks, apprentices, or laborers, can at a glance tell what part of this argument of A. B. C. is true, and what is utterly and entirely erroneous. We confess our astonishment that gentleman so intelligent and well informed as A. B. C., should hazard such unfounded assertions as are contained in the first and second propositions. It is impossible that he should intend to deceive the readers of his communication, and yet he has most certainly deceived himself.

Having worked in both the free and slave States as apprentice, journeyman and employer, we know something practically about the relative social position of intelligent men of all classes, and also the rate of wages and profits existing in both. We have made all the inquiries we could, and ascertained all the facts with our reach, and we now proceed to give a summary of the results of our practical knowledge, and of our extended inquiries, premising that if we state anything not strictly true, or that is contrary to the experience of any portion of the readers of the Examiner, we shall most happily make the correction. We are all liable to error, but fortunately we can correct each other's errors. If this is done in a proper spirit, Truth will not suffer.

It will be seen that the entire value of the argument of A. B. C. rests upon the assertion that slavery has the effect to enhance the value of every description of white labor in the slave States, from thirty to one hundred percent, and that the same remark holds good of every other branch of business." Not a single statistical fact is given in support of this position, yet it is asserted that the most unqualified manner, "as a well-established fact, and one which admits of no question." We assert the negative of this proposition, and shall now adduce the proof. But first we must premise a remark or two to prevent misunderstanding.

In comparing the rate of wages between different States, or between different localities in the same States, we must take into consideration the circumstances with which the laborer is surrounded. For example, wages are higher in cities than in small towns, because rents and provisions are higher. We must therefore compare cities with cities, towns with towns, and remote sections of the country with other sections equally remote. The healthiness of a situation also affects wages; for obvious reasons, therefore, we must not compare healthy with unhealthy situations.

Again it will assist us in our argument to examine first those branches of mechanical industry, which are employed in producing articles and constructions of permanent interest and value, and in which the capital invested may be said to be fixed—such as building mechanics, &c. Afterwards the wages of those employed in fabricating and manufacturing those articles that can easily be transported from place to place.

It is not necessary here, to say anything as to the mode in which wages are affected by the laws of demand and supply. The question with us is this—What are the facts in the case? We will just compare the rate of wages in the two great commercial empires of Kentucky and Ohio—Louisville and Cincinnati:

Louisville.	Wages per week.
Carpenters.	\$7 to \$9
Bricklayers.	10 to 12
Plasterers.	10 to 11
Painters and Glaziers.	7 to 9
Stone Cutters.	9 to 11 to 50
Masons.	7 to 9 to 50
Laborers.	5 to 6

From a most careful inquiry made on this subject, and from our personal knowledge of some branches enumerated above, we are prepared to assert that the above scale of prices is as low as no question—that slavery has the effect to enhance the value of white labor, of every description in the slave States—mechanics and laborers receive from 30 to 100 per cent. more for their labor, in Kentucky, than the same classes receive in the free States, and the same remark holds good with reference to every other branch of business.

"Slavery, then, is beneficial to the mechanic and working man, in a pecuniary point of view, because it enhances the value of the labor upon which he depends for support, and thus puts many luxuries within his reach, which the proceeds of his labor would not afford, in a free State. It is also beneficial to him in a social and political point of view, because it lessens those distinctions in society, which in the free States, are found so numerous and oppressive to the poor man; the reason of this is apparent. All the cheap labor of the South is performed by negroes, and yet this is a kind of labor that cannot be dispensed with; if the negroes were driven out, the whites would, from necessity be compelled to perform such labor, and hence there would be gradations in society which do not now exist in Kentucky. Wealth would be the sole aristocracy, as is the case in the free States, and poor people would have to sink to the level of hired domestics, to become household drudges—victims of the wash tub and scrubbing brush; they wish to see their children blackening boots, and their wives performing menial services now devolving upon the negro. Do they themselves wish to become mere 'heavers of wood and drawers of water?' If so, by all means let them vote in favor of gradual emancipation."

Now, in order that this extract may be the more clearly understood, and that its true worth an argument may not be undervalued, we will bring it into the form of distinct propositions.

1. "Slavery has the effect to enhance the value of white labor, of every description in the slave States. Mechanics and laborers receive from 30 to 100 per cent. more for their labor, in Kentucky, than the same classes receive in the free States, and the same remark holds good with reference to every other branch of business."

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3. "Slavery elevates his social and political position, and lessens those distinctions in society, which in the free States are found so numerous and oppressive to the poor man."

Details of Foreign News by the Europa.

Case Trials in Ireland—Verdict of Guilty on O'Brien and McManus, and Sentence of Death Passed—Trial of Mr. Smith O'Brien—The Verdict.

On the 5th the court sat at 9 o'clock, and the Lord Chief Justice proceeded with his charge, at the conclusion of which, about 4 o'clock, the jury retired to their room.

At twenty minutes past 5 their lordships resumed their seats in the court-house. A profound silence, lasting for a few minutes, succeeded their entrance, but was soon broken by a slight rustling near the door of the jury room, from whence the jury entered, headed by the foreman, who held the issue paper in his hand.

The clerk having completed the calling of names, asked, in rather a nervous and indistinct tone, "Mister—Glenouven, have you agreed to your verdict?"

The foreman—"Yes."

Clock of the Crown—"How say you? Is William Smith O'Brien guilty or not guilty?"

A general murmur of assent followed in every part of the room.

M. O'Brien alone maintained a composed air, and acknowledged the verdict.

The foreman of the jury resolved to say something, but his self-possession seemed to fail him.

He said, in a harsh tone under the Clerk of the crown, "Mr. Pender, can't you read the verdict?"

The Clerk then read from the paper what follows:

"We earnestly recommend the prisoner to the general consideration of the Government, the case being unanimous, that for, that, for many reasons, his life should be spared."

The Clerk of the Crown then resumed his seat, and after five minutes an unbroken silence pervaded, the eyes of all being fixed on the calm and measured countenance of the prisoner. At length

Chief Justice Blackburn said in a low voice, "Allow the court to ten o'clock on Monday morning."

Execution to this effect was made. M. O'Brien was then removed from the dock, and the bidding was soon ended.

At a quarter-past ten o'clock on Monday morning the judge recited the court. The court-house, from four and half hours was densely crowded, in every part, and great anxiety was visibly depicted on every countenance, as it was rumoured that the sentence of death would be pronounced.

The clerk of the dock was now seated, and the bidding was soon ended.

At a quarter-past ten o'clock on Monday morning the judge recited the court. The court-house, from four and half hours was densely crowded, in every part, and great anxiety was visibly depicted on every countenance, as it was rumoured that the sentence of death would be pronounced.

The Attorney General entered the court about five minutes past ten o'clock.

My lords, I have to move that the cause of my wife against William Smith O'Brien, be called up for judgment.

Chief Justice.—Very well.

After attending to the dock, Smith O'Brien made his appearance in the dock. His manner, bearing, and firmness as he stood in the dock, were the theme of observation throughout the court.

The clerk of the dock was about to read over the indictment, and to ask what the prisoner had done, and to ask what the prisoner had done.

Mr. Whitehead, C. C., said that this was the cause of his wife against William Smith O'Brien, and was now to have a trial.

Smith O'Brien was accustomed to stand during the protestation trial. That gallery was seated, and he stood in a melancholy contrast to the other portions of the court.

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LITERARY EXAMINER.

Autumn.

BY M. LAMARQUE.

Welcome ye trees, in dying verdure clad,
Weeping your golden tears on all below;
Hall, lovely autumn days, whose aspect sad
Delights my sight and softens all my woe.

With thoughtful step in lonely woodland path
I love to mark the year's retreating form,
When, sombre as the mournful shades of death,
The sun's veiled rays scarce tell the approach of morn.

Yes, in these autumn days, when nature dies,
Her glory gone, all beauteous things I see—
The farewell of a friend, the last low sighs
That wait from dying lips the last sweet smile to me.

So ready from the shore of life to spring,
Weeping for summer days of hope long past,
I still look back with envy's poignant sting,
And view departed joys which yet no joys possess'd.

Earth, sun, veins, nature, beautiful and fair,
For you, on death's dark verge, a tear I'll shed;
So lovely is the light, so pure the air,
That shines and breathes around the dying dead.

Yet to the drops this cup of life I'll drain,
This mingled cup of nectar and of gall;
Still in its depth all hidden may remain,
One drop of life to compensate for all.

Perchance, all shrouded in futurity,
Some bliss, by hope unseen, I may deservy;
Perchance some sister soul my soul may see,
To read my spirit with a kindred eye.

The flower resigns its perfume to the gale,
Breathing its latest sweetness ere it die;
My soul remains in sorrow, like the wail
Of some low strain of mournful melody.

A Female Ledyard in Persia.

Correspondence of the New York Observer.

OEGOMAH, Persia, Aug. 3, 1848.

A few evenings ago, a knock at the door of our mission premises was soon followed by the quick step of a native, who came to Dr. Wright with the statement that there stood in the street a woman, who knew no language, and was entirely unattended, except by a Koordish muleteer. A moment afterward another native came with the additional statement, "the lady is dressed in English clothes and says, in your language, will you give me a little water?"

Dr. Wright, whose curiosity and astonishment could hardly be otherwise than highly excited, by the announcement of a lady in European costume, speaking English, in the street at night, and unattended in this remote and barbarous land, where the appearance of a European man is a thing of very rare occurrence, soon had ocular proof of what his ears were so reluctant to admit—a bona fide European lady standing before him, having a letter for Mr. Stocking from an acquaintance of his at Mosul, which introduced us to Madame Pfeiffer, of Vienna, who had performed the circuit of the world, thus far, alone, and was now hastening toward her home.

Who, then, is Madame Pfeiffer? She is a German lady, fifty years old, of great intelligence and most perfect accomplishments, and to appearance, thoroughly sown on every subject unless it be her style of traveling which is at least somewhat peculiar.

Madame Pfeiffer, leaving her husband and her two sons, (one of them an officer of Government and the other an artist,) about two years ago started on her tour around the world. An aged gentleman of her acquaintance accompanied her for some time, but finding that she was obliged to protect him instead of his protecting her, she left him and proceeded alone.

As ever, very truly yours,

J. PERKINS.

Music.

Every woman who has an aptitude for music or for singing, should bless God for the gift, and cultivate it with diligence; not that she may dazzle strangers, or win applause from a crowd, but that she may bring gladness to her own fire-side. The influence of music in strengthening the affections is far from being perceived by many of its admirers; a sweet melody binds all hearts together, as it were with a golden cord; it makes the pulses beat in unison, and the heart thrill with sympathy. But the music of the fireside must be simple and unpretending; it does not require brilliancy of execution, but tenderness of feeling—a merry tune for the young, a more subdued strain for the aged, but none of the noisy clap-trap which is so popular in public.

It is a mistake to suppose that to enjoy music requires great cultivation; the degree of enjoyment will of course, vary with our power of appreciation, but like all other great influences, it is able to attract even the ignorant; and this is what the poets taught when they made Orpheus and his brethren the civilizers of the earth. In cases where musical instruments are not within reach, we may modulate our own voices, and make them give forth sweet sounds; we may sing those simple strains which require neither teaching nor skill, but which, if they come from one heart, are sure of finding their way to another.

The Queen-Bee at Home.

The community of bees is an example of a pure monarchy, unrestrained by any checks on power, yet never deviating into despotism on the one hand, or anarchy on the other.

Some years ago, while our gracious queen was making a royal progress through her northern dominions, we witnessed a less interesting sight of the progress of a queen-bee, in the glass-hive of an ingenious friend and lover of nature at his country retreat. The hive was of that construction which opened from behind and showed the whole economy within. In a few minutes, the queen made her appearance from the lower part of the hive. Her elongated body and tapering abdomen at once distinguished her. She moved along slowly, now and then pausing to deposit an egg in one of the empty combs, and it was most interesting to perceive how she was constantly accompanied by nearly a dozen of bees that formed a circle around her, with their heads invariably turned towards her. This guard was relieved at frequent intervals, so that, as she walked forward, a new group immediately took the place of the old, and these, having returned again, resumed the labors in which they had been previously engaged. Her appearance always seemed to give pleasure, which was indicated by a quivering movement of the wings. The laborers, in whatever way occupied, immediately forsook their work and came to pay homage to their queen, by forming a guard around her person. Every other part of the hive, meanwhile, presented a busy scene. Many bees were seen moving their bodies with a tremulous motion, by which thin and minute films of wax were shaken from their scaly sides. Others were ready to take up this wax and knead it into matter proper for constructing cells. Frequent arrivals of bees from the fields brought pollen on their thighs for the young grubs, and honey, which they deposited in the cells. All was activity, order, and peaceful industry. None were idle but the drones, who seemed to stroll about like gentlemen.

The adventurous circumstances of Madame Pfeiffer, during many parts of her tour, invest it with the most romantic and thrilling interest. Think, for instance, in her passage across the wild Koordish mountains, of a savage Koord, pointing to the tassel on the Turkish fez (cap) she wore, to which he took a fancy, and demanding it of her by the significant gesture of drawing his hand across his throat—meaning, of course, "give me the tassel as you value your head;" and she in turn repelling the demand by gestures, unable to speak to him a word orally, in any language he could understand.

Through many such adventures she made her way safely to Oroomiah, carrying about her person a large sum of money, (by accidental necessity rather than choice) over the wild regions of Koordistan, in a manner which seems to us truly marvelous. Her practical motto is, "Never betray fear," and to her strict adherence to that she expresses

herself as greatly indebted for her success in traveling.

On the road, Madame Pfeiffer in these regions wears the large veil, concealing most of the person, which is commonly worn here by native females when they go abroad, and ride astride, as they also ride, but other garments (with the exception of the Turkish cap above named) are sufficiently European in appearance to distinguish her from natives. Her language, on the way, in these lands, is wholly the language of signs dictated by necessity, and which she seems often to have made very expressive. On the last day's ride, before reaching Oroomiah, for instance, the stage being two ordinary stages, and the muleteer at one time proposing to halt till the next day, she would rest her head upon her hand, as emblematical of sleep, and repeat Oroomiah; and when the muleteer, from regard to his tired horses, still insisted on halting, she added tears to her gestures, and the obstinate Koord's heart, according to his own statement, was then irresistably subdued—so much so that he went promptly and cheerfully.

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Scotchmen and Scotch Music.

The following instance shows that Scotch music will make a Scotchman do anything when out of his own country:—A gentleman who was a first rate performer of Scotch music on the violin, spent a winter in Exeter, and of course soon became acquainted with the musical dilettante of the place. Dining one day with a professor the conversation turned upon Scotch music, and a strong argument arose as to its bearing competition with foreign music; the Scotchman, whom we shall for the present designate the Fiddler, insisting that, when properly played, nothing could excel it; the Professor on the other hand insisting that it was only fit for the barn-yard.

"I'll tell you what," says the Fiddler: "I'll lay you a wager of £5 that if a party of Scotchmen can get together I'll make them shed tears one minute, sing the next, and dance the third."

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